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THEOLOGICAL SEMINARY
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September 13, 1955

The LUTHERAN WITNESS

Letters

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OH, FOR A BULLETIN BOARD!

I wonder how many tourists with good intentions to worship in our Lutheran churches on a Sunday morning are unable to carry out their plans because of poorly advertised churches and time of services.

That was our experience on a Colorado vacation. We left the motel in southern South Dakota too early on a Sunday morning to attend church. While we heard worship services on the car radio, still we hoped to find a church along the way for worship.

Few Lutheran churches were advertised by church markers on the highway. After consulting *The Lutheran Annual*, we did locate a church six miles off the highway only to find no bulletin board listing time of service or any indication of where the parsonage might be. Farther on a church was just concluding its services, but by that time it was too late to make it to the next town in time for church.

Each of us in our own community knows the location of the church and time of service. However, with America taking to the roads for vacations in the summer months (and for week end trips any month of the year), it would seem an excellent idea to help visitors locate our churches. It would take only a bit of effort in a congregation to give definite help to visitors.

Travelers even on a limited time schedule will accept a friendly nudge from a church sign to take an hour off with fellow Christians and continue their journey refreshed.

Good church advertising on a Sunday morning could result in enough guests in many churches to make an extra congregation not only in South Dakota but in many other states.

It's time we took a tip from the larger world of advertising and realize that the motel, the cafe, the store that advertises gets the business!

Spencer, Iowa — ANN SCHMID

THE "FIRST R"

References to religion as the fourth R are seen frequently and serve a good purpose in reminding people that religion is one of the "fundamentals."

But shouldn't we call it the "first R"?

Highland, Ill. — MARTIN P. SIMON

NOTE: *See page 9*

WE CANNOT SPARE ANY

Concerning the "Children's Page" and the question "Which two pages in the present WITNESS make-up would the readers be willing to yield?"

I feel that *we cannot spare any!*

Every article and topic is so important and informative that we really could use additional pages for more valuable articles concerning our everyday witnessing for Christ.

I think an article like "That Man in the Pew" in the WITNESS of August 16, page 11, would make an interesting feature, dealing with a different problem each time. An article like that should make every member accept his pastor . . . as his leader to do more witnessing for Christ. By doing so no one would have time for trivial, unimportant complaints.

A suggestion . . . is to use the WITNESS in connection with our daily devotions and to discuss the articles on the children's level . . . enabling us to remember an article which we may too soon forget after hurriedly reading it through.

Niles, Mich. — MRS. BEN SZWEDA

"OBLIVION"?

"Witness While You Work" in your June 21 issue is excellent. But should the final sentence of its third paragraph have escaped your editorial inspection?

"But for quick action, two bottles of sleeping pills would have sent her into permanent oblivion." — *Oblivion* after death? *Permanent* oblivion after death?

Nashville, Ill. — EDITH BACKS

NOTE: *The reader is right. The* WITNESS *will not try to interpret, but expresses regrets. Our thanks to Mrs. Backs for her watchful eye.*

THE WAY WE SAY IT IN CHURCH

. . . Every once in a while someone pleads for "plain English in the church service." Why must we say "introit," "collect," "offertory," "benediction," etc.? . . . Our troubles start when we try to find "simple English" for these churchly words that come to us from the Latin. You see, in our current American English there is really very little English. . . . We don't say "lift" as they do in England. We go back 2,000 years and take a word from the ancient Roman vocabulary, and we say "elevator." The English soldier will tell you that he has a "march-past" tomorrow, but his U. S. A. counterpart must participate in a "parade" or stand an "inspection."

. . . The old horse doctor is a *veterinarian*, the old soldier a *veteran*, the plumber a *sanitary engineer*, and the undertaker calls himself a *mortician* from *mortis*, a Latin form for "death." . . . The modern American rolls off his tongue with the greatest of ease: video, telephone, telegraph, television, thermo-nuclear reaction, jet propulsion, and artificial satellites.

Strange, is it not, that when we go to church, we should demand such utmost simplicity, as if all church members were illiterates. . . . Words we use in the service (introit, collect) are not leftovers or holdovers from the Latin, but they are "come-overs." . . . The church member who has been instructed . . . knows that the *introit* ("he enters") refers to the entrance of the pastor into the sanctuary. . . . the *collect* . . . is a very descriptive little English word which we inherited from the Latin. It is the collective p of all Christendom on a particular whether the book says *collect*, or *lekte*, or *collecte*, or *colleta*, or *co* . . . What a confusion if in each of languages a literal translation wou used for the universal church *collect*.

As we speak of the *liturgy*, the *tory*, the *benediction*, etc., we ar indulging in "Latin affectations" term is itself Latin on two counts) they are easily understood word current use in the Holy Christian C everywhere. . . . Such words in use in the church as *altar*, *commu congregation*, *confession*, *absolution*, *tor*, *choir*, and hundreds more . . of the rich Latin heritage which us to Christian martyrs and coura confessors of the early centuries.

Must everything be made so very easy? True, the church spea us who are of the earth, but the c speaks to us in its own lofty speec signed to lift us from the earth to h and things heavenly. When Christ Lord, came to earth, He and His b Apostles spoke to men in chaste and nified language. They never descend the level of earthly slang in order understood by men of low degree. common man and the Athenian losopher alike understood the dig speech of the New Testament. But than mere understanding of the was — and is — necessary: Spi things must be spiritually under and no matter how "easy" you s if the Holy Spirit is absent, all u standing is absent. Let the way w things in church be lofty, serious, dignified. Every thoughtful Chr would have it so.

Oakland, Calif. — R. T. Du B

The Lutheran Witness

Official Organ of
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THE LUTHERAN WITNESS

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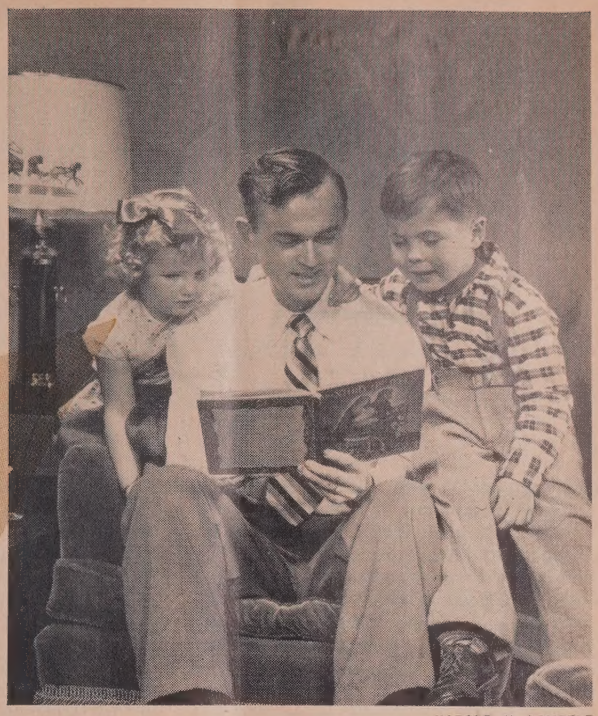
othing I Can Do?"

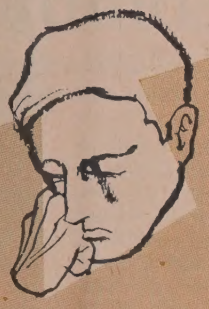
R F. KATT
eter's Church, Shaker Heights, Ohio



HAROLD M. LAMBERT

God asks that you serve Him as you have opportunity

in His amazing provi-nce often does great ngs through the timely deed, seemingly insig- at times, of relatively tant people.



the Background

, for example, *Andrew,* the twelve disciples of What do we know about ery little. He was never front ranks with Peter, and John. Although in kground, he did put in elpful secondary licks. feeding of the 5,000 he out the lad with five nd two fishes. He served rmediary for certain who wanted to see Jesus. st outstanding thing Andrew to tell his brother Simon: ve found the Messias" and ng Peter to Jesus. Peter soon a leader in the early church.

Full of Faith

take *Barnabas,* Paul's com- What do we know about ot much. He was a member rusalem church, a "good man, he Holy Spirit and of faith." part in the church's welfare for the poor and later be- preacher. His greatest accom-nt in the kingdom of Christ bring Paul to the Apostles. hen work was begun at An- Syria, "Barnabas went to to look for Paul, and when d him, he brought him to An- From Antioch, Paul, with s, was sent on his first mis- journey to the Gentiles. This was the beginning of his life- Barnabas soon faded out of ure, but he had been an im- factor in the development and of Paul, the greatest of the .

Timely Words

ou may recall two minor in- in the life of *Naaman,* the directly responsible for his to faith — the more remark-nce the agents or principals ch insignificant people. nan, commander in chief of ian army, was incurably ill with leprosy. Every means for recovery had been tried without success. A *little Jewish maid,* slave of Naaman's wife, then spoke timely words to her mistress. "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy." These words of simple testimony immediately set wheels in motion which ultimately led to Naaman's cure and conversion to the true God. But not until another important "minor incident" had taken place.

Naaman's wife at once told her husband what her maid had said. Naaman in turn conferred with King Ben-hadad, who encouraged Naaman's mission in quest of his health and supplied introductory letters to King Jehoram of Israel. But neither King Ben-hadad, nor King Jehoram, nor even the Prophet Elisha, supplied the next important link.

For when Naaman reached Samaria and was told by Elisha what to do, he sulked and went into a temporary tailspin. In anger he started to go home without attempting the cure prescribed by God's prophet. At this point *some of Naaman's servants* "saved the day." They said to Naaman: "Father, if the prophet had commanded you to do some great thing, would you not have done it? How much rather, then, when he says to you, 'Wash, and be clean!'?" This sensible argument did the trick. Naaman realized his folly, turned back, did as he was told, believed the promise of God, and was healed.

You?

Such or similar opportunities for testimony or service may come to *you* at any time. You and you alone are then in a position to say or do the right thing at the right time, whereby you may guide the destiny or shape the future of another. By saying the right word or doing the right thing at the right time, you may win a soul for Christ. It may be only a child you gain for your school or Sunday school. But such a one may later be persuaded to enter the service of the church, as teacher or pastor, and conceivably may turn out to be a Peter or a Paul, even if you are only an Andrew or a Barnabas. Or your convert may turn out to be a great lay leader in the church, a Naaman, even if you are more like Naaman's little Jewish maid or his male servants, who all served their master with diligence and loyalty.

Say not: "There is nothing I can do!" How do you know? God may want to accomplish big things through little you. Just keep your eyes and your ears open, watch the chances and opportunities God puts in your way, and when you see them, be quick to improve them, make the most of them, employing your God-given abilities and talents, whatever they may be. More, God does not ask. But He does ask that you serve Him and your fellows according to your ability and *as you have opportunity.* Do not fail Him!

How to Vary O Common Servic

By CARL ALBERT GIESELER
Professor of Religion, Valparaiso University

"Much of our church service is the same from Sunday to Sunday and therefore becomes quite uninteresting. I often go through it mechanically, and my friends tell me they do the same."

Such sentiments are expressed and discussed in our circles. Complaints are made of the "sameness" and "monotony" of our Common Service. Many people, no doubt, have had the experience of finding it difficult to keep their mind on what the pastor and the people are saying. What shall we do about it?

We suggest two ways of removing the complaint. We would urge, first, a greater variety of orders of worship, and, secondly, a greater variety within the framework of the Common Service.

Variety of Orders

When we suggest a variety of worship orders, we do not necessarily mean many homemade orders, because general uniformity is desirable.

There are a number of historic orders which we may use. The great Reformer Martin Luther also reformed the liturgies and orders of church services of his time. In his writings we find these warning words: "The important thing is this, that everything be done so that the Word prevails and does not once more become a clamor or whine, rattled off mechanically, as it has been heretofore. It is better to abandon everything else except the Word."

But Martin Luther did not "abandon everything" of the historic liturgical heritage of the church. He rather retained various orders of services in a purified form.

Therefore, one way to reduce the monotony and the mechanical repetition of our public worship is to make use of the various historical orders at our disposal. It is true that the Lutheran Church retained the general Order of the "Mass," as the Communion Service is still called in the Augsburg Confession. Our Common Service was originally intended to be the Order of Holy Communion. The congregation which uses it only when the Lord's Supper is being celebrated is doing an historically and a liturgically correct thing. The full Common Service should be used in all Communion services and then only, whether celebrated in the morning or in the evening service. In all other morning and evening services the Order of Matins or the Order of Vespers is to be followed. It would also help to make our Common Service less "common," monotonous, and mechanical if Matins and Vespers were used in all special services, on Thanksgiving Day, at mission festivals, in baccalaureate or graduation services of our schools and colleges. With the more frequent celebrations of Holy Communion in our congregations the Common Service, even when confined to these services, will still be used often enough.

Variety in the Common Service

A second way to relieve the monotony of the Common Service whenever it is used is to have variety within the Service by using the liturgical and hymnological heritage of the church.

The General Rubrics in our *Hymnal* state: "Congregations are urged to let the basic structure of the Service remain intact. The wide choice permitted in the Rubrics makes it possible to have the Service as simple or as elaborate as the circumstances of each Congregation may indicate."

Those congregations which are introducing the Common Service should "follow the book" for quite some time until all have become thoroughly familiar with it. After that, certain varieties in some parts of the service may be used, which will be indicated by a brief oral announcement or by directions in the Sunday bulletin, which the people will learn to follow.

The introductory Confession of Sins will always be the same. E Introit may be spoken responsiv pastor and people, which will h acquaint our congregations wi pages where the Propers fo Sunday are found in the *Hymn* the Introit may be sung, whic choir can learn to do, if sung i son. Instead of the short Kyrie Service, the Hymn "Kyrie, Father in Heaven Above" (may be substituted, and as a in Excelsis the Hymns "All Gl to God on High" (No. 237) o Glory Be to God Alone" (N may be used. The congregatio learn to be seated (without any by the pastor) if the entire ve Gloria is sung, and will rise f Salutation.

Instead of reciting the Nic Apostles' Creed every and ever day, the pastor may say: "W confess the Nicene (or Apo Creed today in Hymn 251, L great versified Nicene Creed Hymn 252, the sung Apostles' C We have heard these hymns as background music when the were spoken. Why not *sing* th the Creed occasionally?

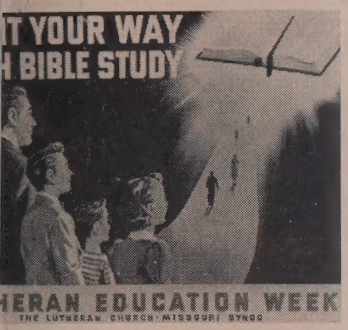
There may be those who w that many of these variation confuse the people. But this necessarily so if our peopl trained to follow the *Hymnal* a directions in the bulletin. "Ou is not a God of uniformity variety."

We have the choice of cont in the old "monotony" or of end ing to help our people remov tracting thoughts" and worshi attentively through greater var the service.

By restricting the use of the mon Service to Holy Communio by making use of variations i service, we shall do much to gi spiritual life to our worship an our congregations from mutilat historical Order of Holy Comm or casting the entire ancient s overboard.

ht Your Way with Bible Study

12th annual observance of Lu-eran Education Week affords ery congregation in Synod the unity to review the important utions that Bible study makes dren, to youth, to adults. The suggested is that of Septem- to October 1. The 1955 slogan ttention to the basic importance continued study of God's Word.



Word is to illumine the path for our children, young peo- nd adults, they must make reg- nd systematic use of the Word. theran Education Week focuses e specific goals:

To stress Bible study with our Bible class materials.

e Great Commission of Jesus s that everybody needs to study Word. At every age level Bible is necessary for spiritual h. Our Synod has developed study materials that bring God's in meaningful fashion to young ld. Each congregation needs a am for such Bible study.

To encourage the development re adequate Nursery classes in nday school.

e Nursery class is the first educational experience for children. For the educational of this group new Nursery ma- have been prepared: a set of flets, a quarterly manual for rs, and a packet of activity ma- . Congregations that have no am for this group might exam- ne new helps with a view to ning a Nursery class.

To help improve Sunday school rs' meetings.

w to impart adequate training e Sunday school teachers is one most persistent problems con- ng the local congregation. Our y school teachers do not or- ly have a background of pro- nal teacher training; so we must hem to become competent ama- The typical congregation is g much reliance on the Sunday for Christian education. Effective teacher training will help the Sunday school teacher do an effective job in Christian education.

4. To stress the need for growth in all educational agencies.

Each congregation that seeks to carry out the educational directives of Scripture will plan a program for the maximum number of people at each age level. Most congregations do fairly well at the elementary level, although even here many neglect an adequate evangelism outreach. Many congregations do less well at both the preschool and the postconfirmation level. Most congregations should also provide more opportunities for high-school youth, young people, and adults to study God's Word in Bible classes. The new Bible class materials can be used to expand the Bible class program of the local congregation. Congregations could also use the extension department of the Sunday school for those who cannot attend regular classes. Consideration could also be given to the development of additional agencies of Christian education at the child level.

5. To provide for an annual review of the program of Christian education in the local congregation.

The Board of Christian Education in the local congregation will find Lutheran Education Week a fitting occasion to report on its annual survey of Christian education in the congregation. The annual report on Christian education provides an opportunity to discuss the problems of the various agencies and to make plans for expansion and improvement.

Your Part

Lutheran Education Week provides a special time to review the congregation's program of Christian education and to encourage one another in expanding and improving that work. God will richly bless congregations that show concern for carrying out His educational directives. Through adequate attention to Christian education we insure the spiritual growth of our members, young and old. May "Light Your Way with Bible Study" be both an invitation and a challenge to our members.

ARTHUR L. MILLER
Executive Secretary
Board for Parish Education

Lutheran Radio and Television Week

The efforts of The Lutheran Church — Missouri Synod to make Christ and His Gospel meaningful in motion pictures, television, and radio will be highlighted during Lutheran Radio and Television Week, September 18—24. The Lutheran emphasis ties in with National Radio and Television Week.

Lutheran Radio and Television Week this year, for the first time, has been planned by a co-ordinating committee of representatives from the Lutheran Laymen's League, Lutheran Television Productions, Inc., the Audio-Visual Education Department, Radio Station KFUO, and Synod's Department of Public Relations.

Publicity material has been sent to radio and television trade publications of the nation, explaining what the Missouri Synod is doing in the field of mass communications.

Synod's three-year-old "This Is the Life" series, currently telecast over 265 stations, has won national awards.

The Lutheran Hour is heard over 720 stations in this country and over more than 450 stations in other lands. The Family Worship Hour, now in its second year of sponsorship by the L. L. L., uses 149 stations in 36 states, Alaska, Hawaii, and Canada.

Under a new extension service Radio Station KFUO will make available to radio and television stations recorded and transcribed programs and music. Also ready to give assistance for radio endeavors, KFUO looks forward to the development of training courses and workshops in religious broadcasting.

The Audio-Visual Department of Concordia Publishing House has a rental library of about 375 titles including the prize-winning films "All That I Have," "Faith of Our Families," and "This Way to Heaven." Ten color films on foreign mission fields are now available, and production on filmstrips visualizing Luther's Catechism has been completed. Twenty-nine full-color Bible story filmstrips, known as "The Living Bible Series," have been prepared with Sunday school needs in mind.

W. C. RUNDER

Co-ordinating Committee for Lutheran Radio and Television Week: l. to r.: Elmer Kraemer, Rev. Victor Growcock, Emerson Russell, M. F. Schlake, and Dr. H. H. Hohenstein

Your SYNOD

THE PRESIDENT

WISCONSIN SYNOD POSTPONES TERMINATION OF FELLOWSHIP RELATIONS

The Committee on Matters of Lutheran Union of the Hon. Wisconsin Synod proposed to its convention in Saginaw, Mich., August 10—17, that it terminate fellowship relations with our Synod. The Floor Committee of the convention, after much deliberation, made some changes in the wording of the resolution, though the meaning of it remained practically the same. However, concerning the time when the vote is to be taken the Floor Committee suggested a definite change in the resolution brought before the convention. The introductory words to the resolution state: "Out of love for the truth of Scripture we feel constrained to present the following resolution to this convention for final action in a recessed session in 1956."

Briefly stated, this means that the Wisconsin Synod has postponed final action on the matter of terminating fellowship with us until after our Synod's convention in June 1956. In fact, the resolution of the Wisconsin Synod states expressly about the postponement of final action: "This continues to heed the Scriptural exhortations to patience and forbearance in love by giving The Lutheran Church — Missouri Synod opportunity to express itself in its 1956 convention."

We Are Grateful to God for Postponement

We thank God that He graciously heard the many prayers of our people and prevented the break in relations at this time. We know that some advocated immediate termination of fellowship relations. However, those who favored postponement of final action prevailed. According to reports the vote stood 94 for postponement and 47 against it. — We are thankful because we are of the opinion that there is no valid and justifiable reason for severance of fellowship relations. We are convinced that we are in doctrinal agreement with the brethren of the Wisconsin Synod in all the doctrines about which the Wisconsin Synod has maintained that the *Common Confession* does not state them adequately; or, in other words, that the *Common Confession* is not adequate as a settlement of all those doctrines in which we differed with the American Lutheran Church. — We are thankful also because, as we understand it, there will now be further opportunity for the committees, chosen for that purpose, to discuss these matters on the basis of God's Word and the Lutheran Confessions and come to a God-pleasing agreement. It is our fervent prayer that God may graciously bless these deliberations and grant true success to the work of these committees.

Matters As Yet Not Settled

However, our people must not gain the impression that the action taken by the Wisconsin Synod at Saginaw means that the whole difficulty is now settled. It merely means that our Synod in convention assembled, June 20—30, 1956, is to have an opportunity to express itself. On what should our Synod express itself? The answer is to be found in the Saginaw resolution: "*Resolved,* That whereas The Lutheran Church — Missouri Synod has created divisions and offenses by its official

resolutions, policies, and practices not in accord with Scripture, we, in obedience to the command of our Lord in Romans 16: 17-18 terminate our fellowship with The Lutheran Church — Missouri Synod." — The answer becomes all the more clear when we read in the preamble to the resolution adopted at Saginaw: "In view of these facts your Floor Committee, together with the Standing Committee on Matters of Church Union, affirms 'our position that the Missouri Synod by its acceptance of the *Common Confession* as a settlement of past differences, which are in fact not settled, and by its persistent adherence to its unionistic practices (*Common Confession,* Joint Prayer, Scouting, etc.) has brought about a break in relations, and that our Synod, bound by the Word of God, should now declare itself on the matter.' "

Scripture Proof Necessary

Undoubtedly our Synod will consider these charges on the basis of God's Word and the Lutheran Confessions and will express itself 1956 convention. However, w cerely hope that the charges whi made against us will be properl umented, and we earnestly r that clear, pertinent passages of Writ be furnished as proof. If sations are voiced against us effect that our official resol policies, and practices are "r accord with Scripture," then definite, unmistakable proof m snown us from Holy Writ. I fee vinced that if clear Biblical pr furnished, everyone in our Sync surely heed it. That is why we asked for pertinent Scriptural repeatedly.

We may be permitted to r here also that not the perso cused, but rather the person prefers the charges must furnis proof.

Personal Gratefulness to the Convention

For the information of our stituency let me state that, wit consent of President Oscar J. mann, I attended the Saginaw c tion on Friday, August 12. I was an opportunity to speak to the vention. I sought to assure the consin Synod delegates that we that they are facing a decision c reaching consequences. Durin presentation I mentioned that not come to make an emotional a though my heart was filled deepest emotion. I informed that we cannot think of a ance of relations. We do not the Synodical Conference to b solved. I sought to impress upo assembly that we do not differ i trine and that we also agreed i principles in matters of practice, t there were differences of opinion their application. I expressed the that all the delegates would hav the opportunity of being at our S wide Visitors' Conference and h the presentation and discussion o topic "Doctrine and Practice." would have been convinced, sure, that The Lutheran Chur Missouri Synod is sound in matters.

In my closing remarks I exp the hope that our relations woul be severed, but that out of this troversy the Synodical Conf might become all the more s firm, solid, and aggressive.

JOHN W. BEHNKEN

The Psalter

The Safe Pavilion

salm 27:5: "For in the time of le He shall hide me in His pa-; in the secret of His tabernacle He hide me; He shall set me up a rock."

e traveler, on a long and weari-me journey, welcomes with glad the sheltering hostel in which an find rest and refreshment. a haven becomes especially wel-e when the storm begins to rage the traveler's way grows difficult dark.

or the pilgrim along life's tor-s way our God has provided vilion — a haven of safety and This is no earthly shelter, no y or perishable abode. This place fuge is Himself — His love, His y, His protection.

hat divine shelter means espe-much to us when the winds of rsity beat upon us, when the gray ls of worry and grief lower over-and there is danger on the way we must go. Then the Psalmist's ance can be ours: "In the time ouble He shall hide me in His ion." That haven is warm with low of His love and bright with ight from the throne.

t is the way of the world to toss casual remark: "Any port in a n." But the Christian knows r. For him there is but one in the storm of life — the safe ion of God's love.

ut not everyone can find that e of safety and rest. It is known to the children of God. They e can find the way. That is why Psalmist declares: "In the secret is tabernacle shall He hide me." nd just as the way to God's ion is known only to His re-ed, so also the peace and the ort which there abides "none but oved ones know." The secret of ed communion with God is the possession, the unique heritage, of e who have traveled the way of Cross.

hose travelers, weary with the en and heat of the day but made g and glad by the promise of will find eternal safety and e. "He shall set me upon a rock," Psalmist exults. That is the rock is forgiving, sustaining love. That shall never be moved. There He pitched His pavilion. There we rest on life's way.

THOMAS COATES

And Jesus Said

Now is the Son of Man glorified, and God is glorified in Him.

JOHN 13:31

Jesus spoke these words when Judas, intending to betray his Master, had left the Upper Room. The question often asked whether he was present when Christ instituted the Lord's Supper we cannot answer with certainty; the sacred record does not tell us. The Evangelists definitely report not only that Jesus knew about the treacherous plan but likewise that He revealed to Judas His knowledge of the wicked design. However, they likewise inform us that He did not unmask the traitor before the whole group.

When Judas had left, Jesus began the beautiful discourses reported in John 13:31—16:33, which have been a fountain of living water for Christians throughout the centuries. Some of these sayings sound enigmatic. The word before us is among them. How can He say, after the departure of the traitor, who is hurrying away to bring about his Master's arrest, "Now is the Son of Man glorified"?

The key opening for us the meaning of the statement is the peculiar sense in which Jesus here uses the word "glorified" in speaking of Himself. The term occurs again and again in this section. He is pointing to the glory which will come to Him through His resurrection and ascension and His seating Himself at the right hand of the Father. But the way to this glory leads through the deepest woe, the bitterest suffering the universe has ever seen, the torments of body and soul that will culminate in His death. This whole road or series of events from the agony in the Garden to the triumphant entrance into heaven is called the glorification of Jesus.

Jesus says, "Now is the Son of Man glorified," that is, now that journey which eventually leads to glory has started. The traitor has begun his work, the mill of evil is grinding its unholy grist. But the outcome will be the glorification of the Son of Man; and not only that, but God the Father will be glorified, too. Why? It will be manifest that He is merciful and gracious, that He has provided salvation for the world through the death of His Son. "Praise and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever. Amen." Rev. 5:13.

WILLIAM F. ARNDT

Office of the Keys

Confession

Modern psychiatry says that mental health requires us to bring a distressing sense of guilt to the surface. God's Word goes further. It commands that we take our guilt into the very presence of God by making a full confession of it.

David learned from tragic experience that God's love and wisdom prompt this demand. For a while he tried to force the memory of the sins of adultery and murder into depths of forgetfulness. But he paid for his folly. "When I kept silence," he writes, "my bones waxed old through my roaring all the day long."

God sends a messenger of mercy, the prophet Nathan, to free him from his plight. David reveals the results. "I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sins."

This is the kind of confession that is indispensable to our welfare here and beyond. It is a solemn transaction between us and God in which we without reservation or excuse penitently admit that we have sinned and plead for the forgiveness for which Jesus died on the cross.

Not Vague, But Specific

It is, however, more than a general statement to the effect: "All have sinned. That includes me." Luther in his Small Catechism urges everyone to "consider his station according to the Ten Commandments." We are to learn and confess our specific sins and weaknesses. This makes for genuine repentance and spiritual progress.

I Forgive You All Your Sins

When a congregation in preparation for the Sacrament of Communion unites in the confession of sin, the pastor responds with the assurance "I forgive you all your sins." Some people are disturbed by it. They feel that this is usurpation of a power which belongs to God alone. They fail to note the setting in which these words are spoken, "in the stead and by the command of my Lord Jesus Christ." They also overlook the fact that the pastor speaks as the representative of the royal priesthood, to whom Jesus said: "Whosesoever sins ye remit, they are remitted unto them; whosesoever sins ye retain, they are retained."

C. A. BEHNKE

Editorials

Willingly and Gladly

A sincere Christian wants to be in church when God's Word is proclaimed. God has news for him, and he wants to be there to hear it. He loves the habitation of God's house and the place where His honor dwells. A man who absents himself from God's house at the time of worship plainly shows that he has not yet begun to understand the reason for churchgoing.

It is not too difficult to distinguish between a good and a less-good Christian. A true Christian feels bad when he is hindered from going to God's house. He will not stay at home until he has tried every way to overcome the obstacles that would keep him from church, and if he is compelled to remain at home, he will ask the members of his household or other Christians about the sermon that was preached. Lukewarm Christians, on the other hand, are easily persuaded to remain at home and are very handy at bringing excuses. At times the excuses are brought almost triumphantly. One can readily tell that such members do not regret their absence. If they are asked to work on Sunday, they make no effort to make other arrangements. Seemingly, they find more pleasure in their work than in hearing the Word of God.

That is a bad sign. For a Christian, God's house is the dearest place on earth. It is the place where God speaks to him. Can it be right to stay away when God has a message for us? But whosoever is little concerned over his absence from God's house reveals that his love for God leaves much to be desired. Earnest self-examination would be in order.

How does your church attendance record look? And do you go willingly?

Lutheran Education Week

"Light Your Way with Bible Study" is the theme of this year's Lutheran Education Week. Each congregation will receive from Synod's Board for Parish Education a packet of materials for the observance during the week of September 25 to October 1 or the alternate date, November 6—13 (American Education Week).

The manual of suggestions, the pamphlet on "Improving Your Sunday School Teachers Meetings," the rally service, and the tracts on Christian education for all age groups, are of uncommon excellence. Even the casual reader of the promotional materials prepared by members of the Board for Parish Education will be constrained to say, "Here is a brisk program for putting new life into congregational parish education activities."

Everybody knows that Bible study and Christian education in general are a basic necessity in a Christian congregation. You hear it said that "our people need to be educated" to the mission of the church, to serving and giving. Lutheran Education Week carries the potential for making a new start in that direction. "Light Your Way with Bible Study" is too good to be ignored.

Professors' Conferences, 1903 and 19

To one who was privileged to attend the Confer of Professors in 1903 and again in 1955 comparisons i itably suggest themselves. Both conferences were hel the same institution, in 1903 at the Teachers Semi in Addison and in 1955 at the Teachers College in R Forest. This coincidence emphasizes the fact that damentally our educational system of training the fu servants of the church has not changed. On the o hand, the transformation of old Addison into present- River Forest symbolizes the progress that has been m in the past half century, both externally and intern Addison represented poverty, with its hardships and itations in housing and equipment; it also represe pioneering in adapting European materials and techni to the American soil and climate. The 1903 confere was a part of that process. River Forest reveals the — as do our other institutions — that our church grown economically, socially, and culturally.

The 1903 conference was attended by about 35 fessors — without distinction of rank — representing theological schools, two teacher-training schools, and preparatory schools. This year 279 members of Syn educational faculties were registered, including assist and instructors as well as associate and full profess In 1903, if I recall correctly, the papers read at the c ference were all in German and the discussion at l 90 per cent in German. The themes were theological pedagogical, only to a small extent directly practical, they did not reach into the fields of the natural scie or the social sciences, except history. Moreover, for most part they were prepared only in outline and much opportunity for discussion. This year the the covered nearly every area of learning pertinent to training of our professional church workers. The pap were prepared in detail, fully elaborated, and some of th in fine literary form. Papers and discussions indica wide reading by our men and an at-homeness in th respective fields. They likewise revealed an awareness present opportunities and obligations of our church, an alertness to the dangers besetting us from without within. In 1903 — with a state of normalcy in church as well as in political and social life — the themes discussions were largely such as would have fitted in years earlier or later; the atmosphere was one of "G muetlichkeit" (relaxation and ease). This year a se of urgency pervaded all the work of the conference.

Yes, there were far-reaching and commendable c trasts between 1955 and 1903. Yet the most commenda factor was the strong similarity between the two in a and objectives. Now as then there was high fidelity to Sacred Scriptures, the Lutheran Confessions, and our h toric ideals and principles. For that we cannot be thar ful enough to the great Head of the Church. — MAR WALKER, *Pastor Emeritus,* Calvary Church, Buffalo, N. and former member of the Board for Higher Education

)ose Leaves

"Debate Concerning Lutheran Liturgy"

iave been watching the debate concerning Lutheran
y, hymnody, and worship in the columns of *The Lu-*
n Layman with interest and concern. . . . The editor
oes not believe in always letting sleeping dogs lie —
iat may be a healthy thing, too, in our time and gen-
n. At any rate, when I read the letters about worship,
y, and hymns, I began to feel like the Irishman who
uietly watching a street fight and finally said to the
gonists: "Is this a private fight or can anybody get
My contribution to the discussion is very minor. I
y want to protest mildly against the curious assump-
o often found in Protestantism (not among the breth-
/ho are writing intelligently in *The Lutheran Lay-*
that the church must get *down* to the level of the
e. The important and dismaying word is the word
1." "Get down" to their level in preaching, in doc-
in singing, in liturgy, in bake sales, in bingo, or what
you. I have my great doubt about the philosophy be-
his cry. How far "down" can you go and still remain
ran? I remember our Lord — the profound parables
he great Beatitudes, the sermons and the searching
rsations — and how the common people "heard Him
." Then there was a man, St. Paul by name, who did
well with all manner of people (except at Athens)
till made no concessions to the mass mind and the
ss mob. His "all things to all men" has too often been
to justify shoddiness and cheapness rather than the
ificent humility and selflessness which the words
imply. — O. P. Kretzmann, *Campus Commentary*, 1955.

The First "R"

hool has started once again. Few parents had to
rsuaded to send their children to school. We have
ago discovered the value of education. We love our
en, and we want them to learn the three "R"s. We
pay the school tax a little less grudgingly than all
her levies.

ristians are all for schools. Education of boys and
has received some of its strongest support from the
tian Church. Many of the outstanding and oldest
ls of higher learning in our country were founded
urch bodies.

Christians, we consider a fourth "R" more important
Readin', 'Ritin', and 'Rithmetic. That fourth "R" —
on — we would make the First "R." Many of our
ran congregations maintain their own school facilities
se they want their children to get this First "R" in
on to the other three.

ithout the First "R," your child's life will be incom-
pointless, unsatisfying, frustrating, and fearsome.
l lack God and the power of God. Christ will have
ss servant, and the Kingdom of God one less inhabi-
But most tragic of all, a soul that God and you love
arly will have failed to reach the goal God planned
God's child for time and eternity!

ake Religion your precious child's First "R." — *The*
ran Beacon.

What's the Answer?

Question: Could you give me the exact place in the Bible of the words: "There is no excuse for sin?" I am also wondering whether the grave at Machpelah, which belonged to Abraham, Isaac, and Jacob, has ever been found by archaeologists.

Answer: You will find the answer to your first question in Rom. 1:20 and 2:1, though St. Paul does not use the exact words as you quote them.

As to your second question: The Prince of Wales, accompanied by Dean Stanley, in 1862 entered the mosque which is inside the cave. There they saw the tombs of Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah. Beneath this cave was another cavern, supposed to have been the real cave purchased by Abraham from the sons of Heth (Gen. 23:16-18).

Question: In revising the constitution of our congregation the question has arisen whether the women should be asked to sign the constitution as well as the men when they become communicant members of the church. Would you recommend that this be done?

Answer: It would be very much in order for your congregation to supply every applicant for communicant membership, at least every home, with a copy of your constitution. But whether you should require every member to sign the constitution is a matter of wisdom and judgment, which every congregation will have to decide for itself. Some congregations require every applicant to fill out a form, which also contains the following question: "Do you declare your acceptance of the congregation's constitution, and are you willing to abide by it?" We found the use of such an application form helpful and strongly recommend it. Heretofore, as far as we know, our churches have required none but the applicants for voting membership to sign the constitution. If your congregation would go beyond this, that is its privilege, but we doubt that much would be gained thereby. The important thing is that all members are acquainted with the constitution and for that reason are supplied with a copy before they join. It would be well for every pastor to have a discussion of the church's constitution in his adult and his children's confirmation groups at the end of the course. In that way the more important sections could be emphasized and misunderstanding averted.

Question: What attitude should a Lutheran student take toward evening devotions and convocations which he is required to attend while pursuing his studies at a non-Lutheran college of good standing?

Answer: Because of doctrinal differences he should not attend these devotions but conduct his own. If his church is not represented in the community, he should endeavor to locate the nearest one and make every needed sacrifice to worship there. If that is impossible, he should content himself with his private devotions and with making use of the radio and television broadcasts of his church. Consult our Lutheran Student Commission at 77 West Washington St., Chicago, Ill. O. E. S.

Synodical Faculties Meet

"Teaching the Good and the Right Way" (1 Sam. 12:23) was the theme of the Conference of College and Seminary Faculties of The Lutheran Church — Missouri Synod assembled at Concordia Teachers College, River Forest, Ill., August 14 to 17. A total of 294 members of the instructional staffs of the 15 synodical institutions of higher education, together with accredited visitors from Immanuel Lutheran College, Greensboro; Alabama Lutheran Academy and College, Selma; and Valparaiso University, participated.

The group gathered at the invitation of the Board for Higher Education for the first time since meeting at Fort Wayne, Ind., in 1952, to exchange ideas on problems of mutual interest in the task of training pastors and teachers for the church.

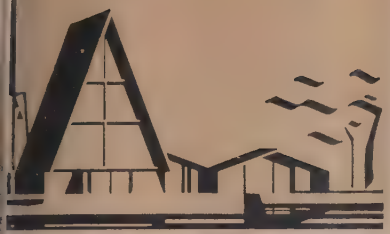
The conference began with a Holy Communion service in Grace Church on the Concordia campus. Dr. O. A. Geiseman, pastor of the church, preached the sermon. At the opening session in the college gymnasium, President M. L. Koehneke of the local school welcomed the conference, and Prof. W. F. Wolbrecht, Executive Secretary of the Board for Higher Education, commented on the values to the church in bringing the faculties together. The keynote address was delivered by Dr. A. G. Huegli, academic dean at River Forest and director of the conference, who emphasized the perils which challenge the best efforts of a synodical professor.

The general sessions, for which Dr. A. O. Fuerbringer, president of Concordia Seminary, St. Louis, served as chairman, and Prof. Daniel Poellot of River Forest served as secretary, began with a panel on "Changing Times and the World of Teaching," led by President George Beto of Austin and consisting of Drs. G. A. Thiele, J. W. Klotz, W. H. Wente, T. H. Langevin, and W. A. Poehler. A series of addresses of interest to all the faculties were presented in the eight general sessions. Dr. J. F. Sullivan of Milwaukee spoke on "Continuing Professional Growth." Dr. M. H. Scharlemann of St. Louis emphasized the need in our colleges and seminaries for "Creative Scholarship." Dean L. C. Wuerffel of St. Louis lined the responsibilities of the c teacher as counselor. Recrui trends and retention problen synodical institution enrollments brought out by Dean Allen Na Concordia, Mo. Progress reports given on the Senior College at Wayne by its president, Dr. Neeb, and on the new curriculu Dean Arthur Repp of St. Louis.

Two distinguished guest spe called attention to developmen important aspects of the work o professional schools of the ch Dr. Harold B. Dunkel of the Uni sity of Chicago spoke on "Reac Goals in Foreign Language Learn A highlight of the conference wa address by Dr. Daniel D. Willi associate director of a compreher survey on theological training grams in America. Speaking "Trends in American Theological ucation," he mentioned four: 1) ting theological education into ecumenical setting which does postulate interdenominational fell ship; 2) training students in past

(Continued on next page)

Partial view of conference in session. Presiding officers and speaker on platform (lower left)



ENIOR COLLEGE

The last contract for buildings ıich are unconditionally required accommodate the first entering ıss were awarded on August 18 to ıgerman Construction Corporation Fort Wayne on a low bid of 18,000. This contract provides for ‹ dormitories, each housing 34 men, ro to a room, 204 students.

Work on this contract is to begin ımediately. These dormitories are heduled for completion by Au-ıst 1, 1956, with a penalty of $200 r day attached for each day com-etion is delayed beyond that date.

Eventually, a total of 12 dormito-es will be needed on the campus. ıey will be constructed in three parately located groups or commu-ties of four dormitories each.

Next month the board plans to ıard a contract for the construction 12 faculty homes and one resident unselor's house, so that the admin-rators and some faculty members n begin the organizational phases their work next spring. In the in-rim, an off-campus house, adjacent the campus, will serve as tem-orary residence for the president ıd as a temporary business office r the college. Additional space for e librarian and for the purchasing ıd accounting personnel will be pro-ded soon.

Work on the site-improvement ıase of the Senior College project rading, roads, and utility lines) is ow complete, and construction on e eight buildings awarded in a con-act of May 26 is proceeding satis-ctorily, after getting off to a slow art because of a subcontractor's ability to provide reinforcing steel ı schedule for the building footings.

The "per student" cost of the dor-itories is relatively low, but the bids flect the upward trend of construc-on costs, and they are in line with sing wage and materials prices.

Unfortunately for Synod, the con-ruction reports are showing that 55 will mark the highest volume construction expenditures in the story of America. The Senior Col-ge project cannot hope to escape hat impact this fact has on costs.

MARTIN J. NEEB, *President*

FACULTIES MEET

(Continued from page 10)

counseling and clinical experience because of the widespread demands on the ministry; 3) preparing ministers to become better administrators of a complex program of church activities; 4) relating the content of theological education to other areas of knowledge and culture.

Two workshops, one on religion and one on communications and English, and ten sectional meetings enlisted active participation. For the first time in the history of professors' conferences, librarians, health and physical-education teachers, dormitory counselors for women, and business managers of the various institutions had opportunity to hold meetings of their own. Music, natural sciences, social sciences, exegesis and dogmatics, foreign languages, and education constituted other sections. All sections reported on significant findings to the entire conference in the closing general sessions.

Lifting the vision of the professors and reminding them of their holy privileges in serving the Lord of the church, the Rev. P. W. Streufert of New Orleans spoke in the morning devotions at Grace Church on the theme "When God Meets Man Through Man," and Prof. George Hoyer of St. Louis spoke in the evening on the conference theme.

Fellowship at the conference was provided in the president's reception; in the hospitality hour, when members of the River Forest faculty invited conference participants to their homes; and in the fellowship dinner in the college gymnasium. President O. P. Kretzmann of Valparaiso University delivered the principal message at the dinner. Dr. W. C. Birkner, chairman of the Board for Higher Education, spoke in tribute to the 25-, 40-, and 50-year veterans in the service of the church. Dr. William Arndt of St. Louis responded for the men being honored. Prof. W. F. Kruse of River Forest served as toastmaster.

The conference adopted a statement of organization, outlining the purposes and structure of the conference. The group went on record encouraging professional research by men of theological training in specialized areas of the natural sciences. It also urged the preparation of editions of Lutheran classics in English and the publication of a continuing index to Lutheran periodical literature.

This conference reflected the devotion of our colleges and seminaries to the truths of the Word of God and the interest of the faculties in their professional competence for the tasks committed to them by the church.

CORR.

CONVENTION OF NATIONAL EV. LUTHERAN CHURCH

After a pastoral conference, which made arrangements for the convention, the 57th annual convention of the National Evangelical Lutheran Church was opened with divine services at Fitchburg, Mass. (Rev. Toivo Esala, pastor), June 24. Dr. J. E. Nopola, President, preached the sermon. With the pastors, more than one hundred delegates were present.

After we had conveyed the Missouri Synod's greetings and best wishes to the assembly, Dr. G. A. Aho brought the greetings from our Free Church in Finland, where he has been active for a year as an emissary of our Synod and will return for another year. He then presented to the convention a gavel, made of curly-birch wood and equipped with a silver band, upon which were engraved the names of the National Church and of the Free Church of Finland — a token of fraternity and gratitude. It was resolved to send 12 copies of the (Finnish) history of the National Church to the brethren in Finland as a testimony of fellowship. There were also greetings from the congregations in northern Queensland, Australia, served by a pastor of the National Church.

Prof A. Monto brought greetings from our Springfield faculty and reported on the Seminary situation. In the 17th year since the beginning of training Finnish students there, 17 Finnish students were in attendance. Surely, the Lord has richly blessed this arrangement! Counting the candidates recently ordained, the National Church now has 33 pastors. We well remember the time when there were only seven pastors at the conference.

Dr. Nopola was re-elected president for a term of four years; E. H. Buerkle, treasurer for another year.

Dr. A. Wittmer of New York City, Secretary of Parish Education of the Missouri Synod Atlantic District, lectured on Friday evening.

Rev. G. I. Aho, missionary to Australia, sent his annual report to the Board of Directors. The work among the Finnish immigrants there has now taken a firm foothold.

Rev. O. J. Klinkermann, representing Bethesda Lutheran Home at Watertown, reported on this institution for epileptics and mentally retarded persons and invited donations.

Servicemen within the National Church are reported to our Armed Services Commission and receive the same consideration as our own men.

The convention closed Sunday evening, June 26, with a solemn ordination service of three candidates.

Concord, Nebr. R. HERRMANN

Religious NEWS

The Church The World The Nation

"This Is the Life," Synod's TV program, for the second consecutive year won *Billboard's* nation-wide poll of the entire television industry as "The Best Non-Network Religious Film Series." The victory for "This Is the Life" was so complete that it received three times as many votes as its nearest competitor and outdistanced the vote of the next six entries combined. In a special poll to determine the "TV Series Performing the Greatest Public Service," the Synod-sponsored vid-film series was outranked only by "Medic," "The Search," "Disneyland," and "I Led Three Lives." The religious program was also honored as one of the "Non-Network Series Contributing Most Toward Raising the Cultural Standards of Film Programming." According to Sam Hersch, producer of "This Is the Life" for The Lutheran Church — Missouri Synod, the winning of the fifth-highest place in the over-all vote by a religious program, strictly on its own professional merits, is a tribute to the churchmen who have so quickly and ably mastered this difficult medium of dramatic and moral communication.

No exodus of white members resulted from the decision of Immanuel Lutheran Church, Chicago, to become an interracial congregation, according to Deacon Henry Bauer, long-time member and treasurer of the church. Speaking at the sixth annual Human Relations Institute in Valparaiso, Ind., Mr. Bauer said that "we are all learning to enjoy the social as well as spiritual fellowship in our congregation." He also reported that no significant change in contributions had occurred since the congregation, under the leadership of Rev. Ralph Moellering, became racially integrated two years ago.

Termination of relief activities which The Lutheran Church — Missouri Synod has carried on with the National Lutheran Council among Lutheran refugees in Great Britain for the past seven years was announced recently by Dr. Herman A. Mayer, synodical Secretary of Missions. He said that the Missouri Synod's co-operation with the Lutheran Council of Great Britain in the refugee program has been "misunderstood and misinterpreted," although there was no altar or pulpit fellowship of any kind with other Lutheran bodies at any time. He explained that the Missouri Synod does joint work involving Word and Sacrament only with churches with whom doctrinal unity has been established. In addition, Dr. Mayer's letter to the NLC pointed out that the emergency status of relief activities in Great Britain "has come to an end and is giving way to permanent church work."

Two Missouri Synod congregations in London were recently released in order to establish the Evangelical Lutheran Church of England, Dr. Mayer's statement reported. It added that Synod has pledged wholehearted moral and financial support to the ELCE in its endeavor to "foster and expand Lutheranism in England" and to "achieve doctrinal unity among Lutherans in England."

Rev. and Mrs. Villads B. Sko 96 and 95, respectively, now marri 66 years, live in Fords, N. J., a subu of Perth Amboy. Pastor Skov r tired from the active ministry in 192 after serving one congregation, O Savior Danish Lutheran Churc Perth Amboy, for 37 years. In For he organized a mission Sunda school, which became Our Redeem Church, a member of Synod's Atlar tic District. Rev. and Mrs. Skov ha three daughters: Signata, Bodil, an Mrs. Irwin Grelck, all of Fords; an two sons: Rev. Bunde V. Skov, pas tor of Bethany Church, Elmhurs L. I., N. Y.; and Waldemar, a chemis Plainfield, N. J.

GRUBER

THE YOUNG FAMILY BAPTIZED AT TRUE LIGH CHURCH, NEW YORK CITY. On May 1 Rev Louis T. Buchheimer (center), using the Englis language, administered the Sacrament of Bap tism to Mrs. Harvey Young, Richard, an Nancy. Rev. Paul Chang (left) spoke in Chines for the Baptism of Mr. Young.

PAN AMERICAN PHOTO

ON THE LUTHERAN LAYMEN'S LEAGUE'S THIRD PILGRIMAGE TO THE HOLY LAND were the 48 people shown on the picture as they left International Airport in New York City, July 25. Mr. and Mrs. T. G. Eggers, tour leaders, are on the top steps.

"Manifestly un-American and destructive of the democratic tradition of diversity," was the comment of Catholic Press Association members with regard to efforts by some educators to force all American children to attend state-sponsored schools. They reported that "certain influential professional educators have published a booklet advocating such compulsory education." Such a position, the resolution stated, is "contrary to constitutional and natural law, which say the choice of the school in which a child is educated is the responsibility of the parent — not the state." The booklet is "The Public School and the Future of America" by the Educational Policies Commission of the N. E. A.

CATION BIBLE SCHOOL OF ST. JOHN'S CHURCH, Rome, N. Y. (Rev. Paul A. Boriack, pastor), y 11—22, had an enrollment of 454 pupils and a staff of 53 teachers and helpers. "We d children from 24 denominations, including 30 Catholics and a like number of Negro young-rs," Miss Minnie Agne, the congregation's parish worker, told the WITNESS.

The president of the Indian Polit-al Science Conference, Dr. Eddy sirvatham, who is also a professor Nagpur University, a Christian in-itution, said at the annual meeting Muzaffarpur that "subtle attempts" ere being made to identify Indian ılture with the Hindu religion. He ld the conference that Christianity, on-Hindu Oriental faiths, and West-n influence all play prominent parts the evolution of Indian culture.

Some things are being done in the ame of Indian culture and tradi-on — such as the strong campaign eing waged throughout India to pro-bit the slaughter of cattle, which induism regards as sacred — which re not in keeping with India's claim to maintain a secular state. The Christian educator emphasized that a secular state is justified in appealing to the people for humanitarian and moral reasons not to kill animals, but to ask the whole nation to respect the sacredness of the cow is to compel many people in that country to accept a view of sacredness which is not their own. A number of Indian states prohibit the killing of cows for any purpose, and a Hindu movement is growing throughout the land to extend this prohibition.

EMBERS OF THE BOARD OF MISSIONS, ICHIGAN DISTRICT, traveled 115 miles by is for their July 25 meeting to survey growth id progress of established mission churches id to inspect new sites previously explored id labeled as promising. The field trip helped e men to evaluate the sites recommended for vestment of spiritual and financial resources r the extension of the Lord's work. En route, e board was in constant session. Our Savior urch provided the bus.

r. E. T. Bernthal, District Director of Missions, shown holding the map of Greater Detroit id explaining the itinerary he planned. Since the first of the year we have estab-hed seven new missions, all of which are oing very well. In addition, we have estab-hed two student pastorates at Wayne Uni-rsity, Detroit, and Western College at Kala-azoo," Dr. Bernthal told the "Witness." In ptember the next "Mission Board meeting wheels" will continue the survey.

the pioneer field trip were: Drs. Andrew Zeile d Bernthal; Revs. Paul J. Gold, E. H. Buchheimer, Lange, P. Schroeder, E. H. Voss; and Edmund Kuhl-an, Lawrence Beer, and W. Nuechterlein; represent-g Church Extension Board: Rev. Enno Claus and erbert Klei; Board of Christian Education: Dr. S. J. th and E. Wiese. Rev. T. A. Daniel was reporter.

The Wisconsin Synod, meeting in Saginaw, Mich., Aug. 10—17, passed the following resolutions on church union: "*Preamble.* For years our Joint Synod of Wisconsin and Other States has patiently admonished The Lutheran Church — Missouri Synod in the fear and love of God, seeking to win her from the path that leads to liberalism in doctrine and practice.

"We of the Wisconsin Synod in our convention of 1953 with heavy hearts had to declare that The Lutheran Church — Missouri Synod by re-affirming its acceptance of the *Common Confession* and by its persistent adherence to its unionistic practices 'has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister synod.'

"Without entering upon the question of whether the present charges of our Synod against The Lutheran Church — Missouri Synod do not already constitute the accusation of false doctrine, we believe that it should be reiterated in no uncertain terms that a specific charge of false doctrine is not a Biblical prerequisite for separation from a church body. A church body which creates divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture also becomes subject to the indictment of Romans 16:17, 18. The Lutheran Church — Missouri Synod has by its official resolutions, policies, and practices created divisions and offenses both in her own body and in the entire Synodical Conference. Such divisions and offenses are of long standing. (Cf. *Proceedings,* 1939, p. 159; 1941, p. 43 f.; 74 ff.; 1947, p. 104 ff.; 114 f.; 1949, p. 114 ff.; 1951, p. 110 ff.; 1953, p. 95 ff.)

"Moreover, Dr. John W. Behnken, President of The Lutheran Church — Missouri Synod, in two recent articles in the LUTHERAN WITNESS (July 19 and August 2, 1955) has intensified these divisions and offenses by attempting to justify the position of The Lutheran Church — Missouri Synod through bare declarations that its position is correct and the charges of our Synod are false, without, at least until this time, bringing the facts of the controversy in true focus. We do not wish to imply that this has been intentional, but we do maintain that it has made more difficult the possibility of reaching Scriptural agreement on the issues that are dividing the two Synods.

"In view of these facts your Floor Committee, together with the Standing Committee in Matters of Church Union, affirms 'our position that the Missouri Synod by its acceptance of the *Common Confession* as a settlement of past differences, which are in fact not settled, and by its persistent adherence to its unionistic practices (*Common Confession,* Joint Prayer, Scouting, etc.) has brought about a break in relations, and that our Synod, bound by the Word of God, should now declare itself on the matter.' (Cf. Supplementary Report of the Standing Committee in Matters of Church Union.)

"*Resolutions.* Out of love for the truth of Scripture we feel constrained to present the following resolutions to this convention for final action in a recessed session in 1956:

"*Resolved,* That whereas The Lutheran Church — Missouri Synod has created divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture, we, in obedience to the command of our Lord in Romans 16:17, 18 terminate our fellowship with The Lutheran Church — Missouri Synod.

"We recommend this course of action for the following reasons: 1. This resolution has far-reaching spiritual consequences. 2. This continues to heed the Scriptural exhortations to patience and forbearance in love by

giving The Lutheran Church — Missouri Synod opportunity to express itself in its 1956 convention.

"Therefore be it

"Resolved, That the *Praesidium* make the arrangements necessary for this recessed convention; and be it further

"Resolved, That our Standing Committee in Matters of Church Union evaluate any further developments in the ensuing year; and be it further

"Resolved, That we ask the nine Districts of our Synod to postpone their 1956 biennial conventions so that this evaluation may be presented to these Districts, which are to meet according to a staggered schedule as arranged by the Conference of Presidents. It is to be understood that these Districts will meet prior to the recessed session of the Synod; and be it finally

"Resolved, That The Lutheran Church—Missouri Synod be informed of this action through the President of our Synod.

"A Confession of Faith. WHEREAS, Our correct Scriptural doctrine and practice has been laid down, defined, and defended in a multitude of articles, tracts, and resolutions; therefore be it

"Resolved, That we draw up for our mutual spiritual growth and understanding, and as a testimony before the world, a single, concise confession of our doctrine and practice in theses and antitheses pertinent to present-day controversies; and be it further

"Resolved, That such a Confession of Faith be drawn up by a subcommittee appointed by the Conference of Presidents and working under the direction of our Standing Committee in Matters of Church Union.

"Pastors: Prof. Conrad Frey, Adolph C. Buenger, Paul F. Nolting, Harold E. Wicke, R. H. Roth, Prof. Armin Schuetze, George Frey, Alfred Schewe, Walter A. Diehl. Teachers: Werner Roekle, Arnold J. Lober, Harold W. Goede, Arthur Glende. Laymen: O. L. Bakkom, Omar R. Doblie, John Suess, Arthur Brandt, Eugene A. Johnson, Lyle Marotz, Willis Danekas, Roy E. Gibson, Arnold F. Omness.

"Dissenting Vote: We, the undersigned members of the Floor Committee, although we are in full agreement with the Preamble and the resolution to terminate fellowship, are of the conviction that the reasons stated for delay do not warrant postponement of action upon the resolution. We herewith register our dissenting vote: Armin Schuetze, George Frey, Reinhold Roth, Harold Goede, Werner Roekle, Willis Danekas, Paul Nolting."

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Stanfel, Albin, St. Paul, Belleville, Mich., by Orval Kreie, Aug. 7.

Wichterich, Henry J., Redeemer, New Orleans, La., by Paul W. Streufert, Aug. 7.

Ordained and Commissioned:

Koepke, Frank, Zion, Arcadia, Iowa, as missionary in Japan, by Herman H. Koppelmann, Aug. 7.

Ordained and Installed:

Albers, Marvin, Salem, Salem, Ill., by R. J. Deye, July 31.

Boyer, Ralph, Bethlehem, Yakima, Wash., by E. W. Hinrichs, July 31.

Braunersreuther, Donald L., St. Paul, Evansdale, Waterloo, Iowa, by Wilbur H. Becker, July 31.

Bush, Julius, St. Stephen, New Orleans, La., by Miles S. Gebauer, Aug. 7.

Chelmo, Walter, Zion, Gotha, Fla., by Albert H. Besalski, Aug. 14.

Dietrich, Herman K., Jr., ordained, St. Thomas, Pittsburgh, Pa., by H. K. Dietrich, Sr., Aug. 7; installed, St. Matthew, Marion, N. C., by Edgar G. Runge, Aug. 14.

Eddleman, James L., St. Mark, Port Arthur, Tex., by V. Buvinghausen, July 31.

Gerdes, Everett E., Grace, Pittsburg, Calif., by O. R. Janke, July 31.

Gesterling, Donald, Peace, Hecla, S. Dak., by T. A. Raedeke, July 31.

Hennig, Valentine, Redeemer, Montgomery, Alta., Can., by Philip Unterschultz, Aug. 7.

Kahre, Robert W., St. John, near Deloit; Faith, Deloit, Iowa, by Carl W. Schmidt, Aug. 7.

Kavasch, Robert, Grace, Enterprise, Oreg., by R. Langbecker, Aug. 7.

Kiefer, Kyle H., St. Peter, Belfield, by O. Sauls; Redeemer, Dickinson, N. Dak., by H. Theiss, July 31.

Kuhl, Howard E., Zion, Eganville (5 W), Ont., Can.; Zion, Eganville (11 NW), Ont., Can., by C. H. Neuhaus, July 10.

Loeber, Henry A., Redeemer, Orange, N. J., by George H. Zimmermann, Aug. 7.

Meyer, Erwin E., ordained Utica, Mich., by L. Heinecke, Aug. 7; installed Mount Calvary, Watonga, Okla., by Philip Lochhaas, Aug. 14.

Mueller, Williard, Our Savior, Ottawa, Ont., Can., by M. J. Renner, Aug. 7.

Reichmann, James, Our Savior, Marion; Immanuel, Elmdale, Kans., by B. A. Hobratschk, Aug. 7.

Schmidt, Paul, Our Savior, Bingen; Our Savior, White Salmon, Wash., by William C. Naatz, July 31.

Simcak, Andrew, Jr., Grace, Seguin, Tex., by Albert F. Jesse, Aug. 7.

Spatzek, Carlton C., First, Plattsmouth, Nebr., by Elmer E. Mueller, Aug. 7.

Stockman, William, Trinity, Parma; Mount Calvary, Homedale, Idaho, by O. Winterstein, Aug. 7.

Suehs, A. Victor, Hope, Westcliffe, Colo., by E. J. Riske, Aug. 14.

Teske, Herbert J., Jr., St. Luke, Olmsted, Ill., by Herbert J. Teske, Sr., Aug. 7.

Thiele, Karl A., Redeemer, Oklahoma City, Okla., by Earl W. Schmiesing, Aug. 14.

Wachlin, Walter, installed St. Paul, Creston, B. C., Can., by W. Frick, Aug. 4.

Wacker, David L., Grace, Liberal, Kans., by A. Stoehr, Aug. 14.

Wangerin, Jack D., Grace, Fayette, Iowa, by O. A. Groth, Aug. 7.

Weber, Robert L., Concordia, Lake Park, Iowa, by M. J. Ansorge, Aug. 14.

Wilson, Robert, Jr., Zion, Buffalo, Okla., by Earl F. Krupp, Aug. 7.

Young, Kenneth, Calvary, Charleston, S. C., by Erdmann A. Frenk, Aug. 7.

Zahrte, Carl E., assistant pastor, Trinity, Lincoln, Nebr., by F. Worthmann, Aug. 7.

PASTORS

Installed:

Baker, Herbert, Bethany, Kohler, Wis., by Erich M. Keller, Aug. 7.

Behling, Edward, Grace, Beresina, Sask., Can., by J. Lucht, Aug. 7.

Brammer, Martin G., institutional pastor, Cincinnati, Ohio, in Our Redeemer, Silverton, Cincinnati, Ohio, by M. H. Ilse, Jr., Aug. 7.

Brandt, Richard M., Markus, St. Louis, Mo., by Paul P. Spitz, Aug. 7.

Buchheimer, John R., Our Savior, El Dorado, Ark., by William C. Bachert, Aug. 7.

Busch, Ellsworth D., St. Peter, Mishawaka, Ind., by T. Kleinhans, Aug. 7.

Dierks, Arthur A., St. John, Wheaton, Mi by W. G. Dierks, July 31.

Hilgendorf, Paul A., Jr., St. James, Impe Beach, Calif., by Clarence Damschroe July 17.

Hilst, Edward B., St. John, Grand Ha Mich., by Harold A. Iben, Aug. 7.

Keyl, Rudolf J., Jr., St. John (Evans Cent Angola, N. Y., by Karl A. Kriesel, Au

Kirk, Walter A., St. Luke, Cleveland, Ohio, Richard P. Meibohm, Aug. 7.

Koenig, David R., Redeemer, Highland, I by G. H. Naumann, July 31.

Kowert, Fred, Grace, Jesup, Iowa, by H. Heilmann, July 31.

Krause, Paul E., St. John, Elmore, Minn., Erhard D. Eifert, Aug. 14.

Kreidt, Arthur H., Bethlehem, Crawfo Redeemer, Harrison, Nebr., by E. H. Neb Aug. 7.

Krinke, F. H., Grace, Scappoose; Calva St. Helens, Oreg.; institutional missiona Portland, Oreg., by Amos A. Schmi July 31 and Aug. 7.

Kuehl, Otto P., St. John, (Kroschel) Hinckl Minn., by E. Bentrup, Aug. 14.

Mesenbring, Victor H., Immanuel, Pomer Iowa, by W. C. H. Schaefer, Aug. 7.

Mueller, Armand E., Immanuel, Twin Fa Idaho, by Luther E. Russert, Aug. 14.

Rubel, Warren G., St. John, Fayetteville, Ar by Edward A. Krause, Aug. 7.

Rusch, Gerhardt, Mount Olive, Duluth, Min by W. H. Vatthauer, Aug. 14.

Schoedel, G. Walter, St. John, Midland, Mic by Fred Bickel, July 24.

Schroeder, Edgar F., St. John, Winsted, Min by E. A. Schuett, Aug. 7.

Schroeder, Luther E., mission, Lively, On Can., by Ernest G. Mueller, Aug. 7.

Schuldheisz, Benjamin W., St. Paul, Sherwoo Oreg., by O. H. Moeller, Aug. 7.

Synatschk, Walter, Immanuel, Polk, Nebr., b John Knippenberg, Aug. 7.

Weinrich, K. C., St. Paul, Troy, Ill., by Arth Herpolsheimer, Aug. 7.

LAY MISSIONARY

Commissioned:

Baar, Harold, lay missionary to the Philip pines, in Bethlehem, Oshkosh, Wis., b Herman H. Koppelmann, Aug. 14.

TEACHERS

Installed:

Beyer, Norman, Immanuel, Dundee, Ill., b E. H. Happel, Aug. 14.

Bredemeyer, Cand. William, Immanuel, Pala tine (Cook Co.), Ill., by Hilmar T. Rosen berg, Aug. 7.

Doering, William O., Jr., Peace, Galena Park Tex., by E. W. Matthias, July 17.

Eicholtz, Cand. Donald, St. John, Alma, Kans. by R. H. Raedeke, July 31.

Ernst, Hermann, Trinity, Hoyleton, Ill., b R. L. Reith, Aug. 7.

Fastenau, Cand. Leo, Salem, Farrar, Mo., b W. F. Dommer, Aug. 14.

Harmening, Cand. Duane, Immanuel, Clarinda Iowa, by E. A. Fritz, Aug. 7.

Hilpert, Cand. Alan M., Concordia, Frohna Mo., by G. W. Hafner, Aug. 7.

Holtzen, Lee Roy, St. Paul, Tracy, Calif., by C. Coyner, Aug. 14.

Huedepohl, Elmer H., Immanuel, Belvidere Ill., by Walter H. Rengstorf, Aug. 7.

Krause, Cand. David, Emmaus First, Alham bra, Calif., by G. C. Schramm, Aug. 7.

Kriewaldt, Cand. Emil, St. Paul, Freeman, S. Dak., by A. Szegedin, Aug. 7.

Lamb, Cand. Kenneth A., St. John, Covina, Calif., by Hugo M. Warnke, July 31.

Liese, Cand. Lloyd D., St. John, Beardstown, Ill., by Howard W. Tepker, Aug. 7.

Meyer, Robert, Our Savior, Houston, Tex., by Allen Schuldheiss, July 17.

Preston, Cand. Harry, Jr., Bethel, University City, Mo., by George A. Loose, Aug. 14.

Rathe, Harold H., Emmaus, Denver, Colo., by A. T. Wangerin, Aug. 7.

Semmann, Cand. Kenneth, Gospel, Milwaukee Wis., by Martin Mencke, July 31.

Senske, Lew P., Zion, Omaha, Nebr., by E. H Marquardt, Aug. 14.

Sommerfeldt, A., Ebenezer, Sheboygan, Wis., by Erich M. Keller, Aug. 7.

Symons, James A., Salem, Homewood, Ill., by W. W. Wilk, July 31.

Tucker, Cand. Paul A., St. Paul, Falls City, Nebr., by Clarence C. Boye, Aug. 7.

Uffelman, Donald W., Mount Calvary, Brentwood, Mo., by Theodore W. Schroeder, Aug. 7.

Wentzel, Cand. Harlan, Immanuel, Waterloo, Ill., by E. G. Meseke, Aug. 7.

Wirgau, Cand. Otto R., Immanuel, Wentzville, Mo., by A. Miessler, Aug. 14.

Zitzmann, Cand. Charles E., Trinity, near West Bend, Wis., by Henry Kuring, Aug. 7.

Official Notices

ording to the regulations of The Lu- Church — Missouri Synod and by ization of the faculty of Concordia ers College, River Forest, Ill., J. Stan- lthouse, M. A., Whitestone, N. Y., and H. Matern, B. S. E. E., Bellrose, N. Y., been examined by a committee of the y and have given satisfactory evidence ir spiritual maturity, doctrinal knowl- and understanding of Christian educa- nd church practice. They are herewith ed eligible for a divine call into the ng profession of our church.

Colloquy Committee consisted of Profs. r O. Kraeft, John F. Choitz, Albert G. i, and the undersigned. — MARTIN L. NEKE, *President*, Concordia Teachers Col- River Forest, Ill.

Lester A. Wolf, Hickory, N. C., has appointed Visitor of Circuit 10, South- n District, in place of Rev. Edgar Runge, was elected to serve as Secretary of the ct. — WM. H. KOHN, *President*, South- n District.

Walter A. Otto, Persia, Iowa, has appointed Visitor of the Council Bluffs it to replace Rev. Paul Glahn, who asked relieved of the duties of Visitor. — . LOBECK, *President*, Iowa District West.

Wanted

ed electronic *organ* for new mission con- tion. — REV. WM. C. PEBLER, 11220 East- Hickman Mills, Mo.

mmunion set needed by small mission egation. — REV. WILLIAM DEUTSCHHAUSEN, Trinity Lutheran Church, Winkler, Can.

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r sale: black silk crepe *pulpit gown;* 42 inches; length from V, 49½ inches; e lengthened; in good condition. — MRS. STIEBITZ, Box 324, Ellicottville, N. Y.

Nominations for a Professorship in the Department of Missions t Concordia Seminary, St. Louis

Victor Albers, Garden City, N. Y.: Grace, xington, Mo.
Willard Burce, New Guinea: St. Peter's, dford, Oreg.
Albert C. Burroughs, Topeka, Kans.: inity, North Little Rock, Ark.
William J. Danker, Japan: Trinity, eblo, Colo.
William A. Drews, Buffalo, N. Y.: Pil- m, Cheltenham, Pa.
Robert F. Gussick, Antigua, Guatemala: nity, Pueblo, Colo.; St. John, Suring, Wis.
William H. Hillmer, St. Louis, Mo.: Hope, ttle, Wash.; Calvary, Portland, Oreg.; nity, Freistadt, Wis.
Arthur Kaul, Jerseyville, Ill.: Immanuel, ringfield, Ill.
Herman H. Koppelmann, St. Louis, Mo.: ncordia, Granite City, Ill.; Concordia, plewood, Mo.; St. James, Marion, Ind.
Justus Kretzmann, Florissant, Mo.: Im- nuel, St. Charles, Mo.
Paul R. Martens, Johnson City, Tenn.: ncordia, Maplewood, Mo.; St. Paul's, Port thur, Tex.
lerman Mayer, St. Louis, Mo.: Mount Cal- ry, St. Louis, Mo.
Herbert C. Meyer, Camden, N. J.: Saint ul's, Port Arthur, Tex.; Bethany, Chi- go, Ill.
Bernard G. Mueller, Minot, N. Dak.: pe, St. Louis, Mo.
Lorman M. Petersen, Springfield, Ill.: manuel, St. Louis, Mo.; Hope, Granite y, Ill.
Carl Rusch, Chicago, Ill.: Our Savior, rling, Ill.
Amos A. Schmidt, Portland, Oreg.: nity, North Little Rock, Ark.
Werner Wadewitz, Porto Alegre, Brazil: ncordia, Kirkwood, Mo.
Oswald A. Waech, St. Louis, Mo.: Beth- em, Edmonton, Alta., Can.
E. C. Zimmermann, Adair, Iowa: Zion, ncoln, Mo.; Immanuel, Lincoln, Mo.; nity, Nashville, Ill.; Mount Calvary, Fort yne, Ind.; Zion, Blackburn, Mo.
Herbert M. Zorn, Hammond, Ind.: Mount lvary, Janesville, Wis.

ditional recommendations and statements ualifications of any of these nominees not new nominations), or objections to nominee, with reasons therefor, must be with the secretary of the Board of Con- before the time fixed for the election, which will be held about October 7. — Board of Control of Concordia Seminary, FREDERIC NIEDNER, D. D., *Secretary*, 115 S. 6th St., Saint Charles, Mo.

Changes of Address

Pastors:

Albers, Marvin, Salem, Ill.
Aurich, Vernold W., 502 W. Liberty St., Ann Arbor, Mich.
Bach, J. Einar, Palmer, Alaska
Bartels, Harry, Oxford, Wis.
Barth, Walter L., 522 South 52d St., Omaha, Nebr.
Becker, Donald, R. 1, Gresham, Wis.
Beversdorf, Arthur J., 2201 W. Roosevelt Dr., Milwaukee 9, Wis.
Birnbaum, August J., 1930 Sand Rd., Vernon, Tex.
Blaske, Marvin, Stirum, N. Dak.
Bomba, James M., 6203 Vermillion Blvd., New Orleans 22, La.
Brauer, Paul W., 177 Newbury St., Boston 16, Mass.
Brutlag, Allen, Alta, Iowa.
Bush, Julius, 330 Aurora Dr., New Orleans 14, La.
Coiner, Harry G., 6321 San Bonita, St. Louis 5, Mo.
Cress, Clyde O., 834 Brook St., Elgin, Ill.
De La Fuente, Alfonso, Pestalozzi 1106, Apartado 25718, Mexico 12, D. F.
Dodge, Frederick W., Concordia Collegiate Institute, Bronxville 8, N. Y.
Eggold, Elmer F., Lutheran High School, 9700 Grantosa Dr., Milwaukee 13, Wis.
Eifert, Norman W., 2451 30th Ave., S. W., Calgary, Alta., Can.
Eifert, Walter T., Monango, N. Dak.
Gehring, Arthur, Stony Plain, Alta., Can.
Gibson, Dallas, 290 Acre Dr., Fort Lauderdale, Fla.
Griebel, William, R. 4, Ridge Rd., Irwin, Pa.
Grueber, Henry A., *em.*, 1606 North 52d St., Milwaukee 8, Wis.
Haupt, Ross E., 155 Wildwood Terrace, Jackson 4, Miss.
Heinz, Max E., 7414 Warren Ave., Forest Park, Ill.
Hilgendorf, Maynard D., St. Paul's Lutheran Church, Park City, Mont.
Hillmer, Vernon W., Box 726, Red Bluff, Calif.
Jagow, Frederick W., R. 1, Box 240, Scottville, Mich.
Janzow, Frederick W., *em.*, 504 E. Oklahoma, Sweetwater, Tex.
Kaiser, Edgar P., R. 2, Box 153, St. Charles, Mo.
Kiefer, Kyle H., 603 Sims St., Dickinson, N. Dak.
Kolch, Paul E., 999 Portage Lakes Dr., Akron 19, Ohio
Kretzmann, Otto H., 8 Summerfield Hts., Selma, Ala.
Kruse, Robert E., 352 Maynard, Chippewa Falls, Wis.
Lehenbauer, Osmar, 1320 Fletcher Ave., Fort Wayne 4, Ind.
Lochner, Eugene T., Shobonier, Ill.
Lucht, Norbert J., McClusky, N. Dak.
Ludwig, William H., 3617 East 46th Terrace, Kansas City 30, Mo.
Merz, Earl P., 1700 N. Irene, Sioux City 5, Iowa
Meyer, Erwin E., 617 N. Leach, Watonga, Okla.
Miller, Harry F., 320 Steele Lane, Santa Rosa, Calif.
Mueller, Otto H., Box 307, Girard, Kans.
Mueller, Paul C., 520 S. Broadway, New Ulm, Minn.
Muhly, R. C., 7018 Southland, St. Louis 9, Mo.
Naumann, Gottfried H., 1309 Highland Ave., Colton, Calif.
Nesko, Milan A., R. 2, Hoxie, Kans.
Niermann, Karl, Lafe, Ark.
Pavel, Jan, 4821 Woodlawn Blvd., Minneapolis 17, Minn.
Raabe, Bernard O., 3042 North 38th St., Milwaukee 10, Wis.
Reese, Herman, R. 2, Frazee, Minn.
Reichmann, James, 316 S. Cedar, Marion, Kans.
Roeder, Eugene, 98 Wingate Ave., Buffalo 16, N. Y.
Rolf, John D., Hinckley, Minn.
Schelp, Arthur W., 6th Ave. and Puget Sound, Tacoma 6, Wash.
Schiebinger, Darrell, 570 East O St., Russellville, Ark.
Schmidt, Paul, 106 W. Franklin, Bingen, Wash.
Schmidt, Warren H., *c. r. m.*, 9238 Petit, Sepulveda, Calif.
Schroeder, Edgar F., Winsted, Minn.
Schroeder, Robert H., West Manor Apts. No. 5, Seaford, Del.
Schultz, Clarence, Box 766, Oakley, Kans.
Schumacher, John, 6342 Los Robles Ave., Buena Park, Calif.
Schwartzkopf, Capt. (Chaplain) Elmer J., 3750 Tech. Tng. Wing, Sheppard AF Base, Tex.
Sohn, Edwin C., 2656 67th Ave., Oakland 5, Calif.
Stephan, Curtis C., 825 S. Park Ave., Bloomington, Ind.
Surburg, Dr. Raymond, 800 N. Columbia, Seward, Nebr.
Teuscher, Richard, Great Bend, N. Dak.
Thiele, Prof. Gilbert A., Home address: 18 Seminary Terrace, St. Louis 5, Mo. Office address: 801 De Mun. E-27, St. Louis 5, Mo.
Thiele, Karl, 1412 N. E. 45th, Oklahoma City, Okla.
Thode, Elmer H., 19 Oxford Rd., 1st fl., Kowloon Tong, Hong Kong
Travis, Martin L., 1250 N. Ringold St., Janesville, Wis.
Vetter, Eugene, 30880 Clark St., New Haven, Mich.
Wachlin, Walter, Box 738, Creston, B. C., Can.
Weber, Robert L., Box 2, Lake Park, Iowa
Wilson, Robert, Jr., 13th and Best, Buffalo, Okla.
Wollenburg, George F., R. 1, Pleasanton, Nebr.
Zimmermann, E. C., Adair, Iowa

Teachers:

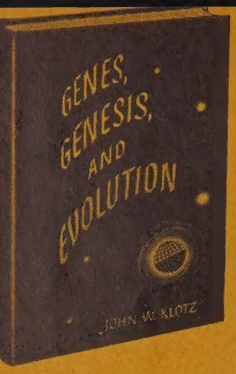
Bierbaum, A. H., 310 E. Piankishaw, Paola, Kans.
Bleeke, John H., 350 S. Irving, Denver 19, Colo.
Boeshans, Arthur, R. 1, Box 28, Chester, Ill.
Brauer, Ethan R., Frankenmuth, Mich.
Brauer, Fred E., 6633 Beryl, Bellaire, Tex.
Denys, Edward, 8415 S. Seeley, Chicago 20, Ill.
Gieschen, Thomas E., 2808 North 24th St., Milwaukee 6, Wis.
Haertling, Lloyd W., Bremer, Iowa
Herrmann, Robert L., 9326 Abington Rd., Detroit 28, Mich.
Hjort, Lawrence, 1749 North 16th, Milwaukee 5, Wis.
Hohle, Gilbert, Thorndale, Tex.
Holtz, Robert, 1327 Central Ave., Albany 5, N. Y.
Jaeger, John A., 1228 North 24th Pl., Milwaukee 5, Wis.
Koschmann, Paul H., 1625 Schrader Ave., Springsfield, Ill.
Kutscher, Paul G., *Cand.*, 8530 A Church Rd., St. Louis 15, Mo.
Leinhos, Herbert W., 2503 Terrace Rd., Fort Wayne, Ind.
Meyer, Delbert W., 216 S. Auburn, Kennewick, Wash.
Mueller, Carl H., 225 13th Ave., N., Buhl, Idaho
Potratz, Gerhardt L., Elgin, Iowa
Potz, Bernhardt A., 29 Hazel St., Manchester, Conn.
Powley, Carl E., 416½ La Salle, St. Joseph, Mich.
Radewahn, Harold J., 124 N. Maple, Hannibal, Mo.
Raffel, Martin H., 2713 Woodrow, Flint 6, Mich.
Raguse, Carl, 10305 Avenue J, Chicago 17, Ill.
Redeker, Walter, 5130 East 114th St., Cleveland, Ohio
Reith, James W., 2535 E. Minnezona, Phoeniz, Ariz.
Rottmann, Gerhardt P., 917 Nandina Dr., Corpus Christi, Tex.
Schempf, Richard, 14203 Whitcomb Ave., Detroit 27, Mich.
Schultz, Donald P., 2757 Carson, Detroit 9, Mich.
Teetzen, Curtis A., R. 2, Shawano, Wis.
Wessler, Martin, 219 Schiller, Elmhurst, Ill.
Zimmer, Richard A., 12126 Alpine, Lynwood, Calif.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY



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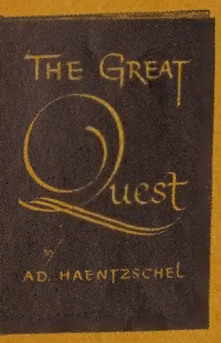

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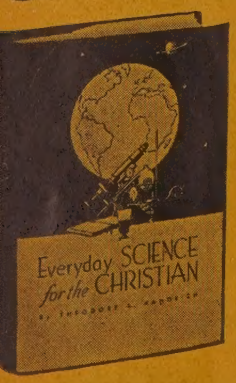

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